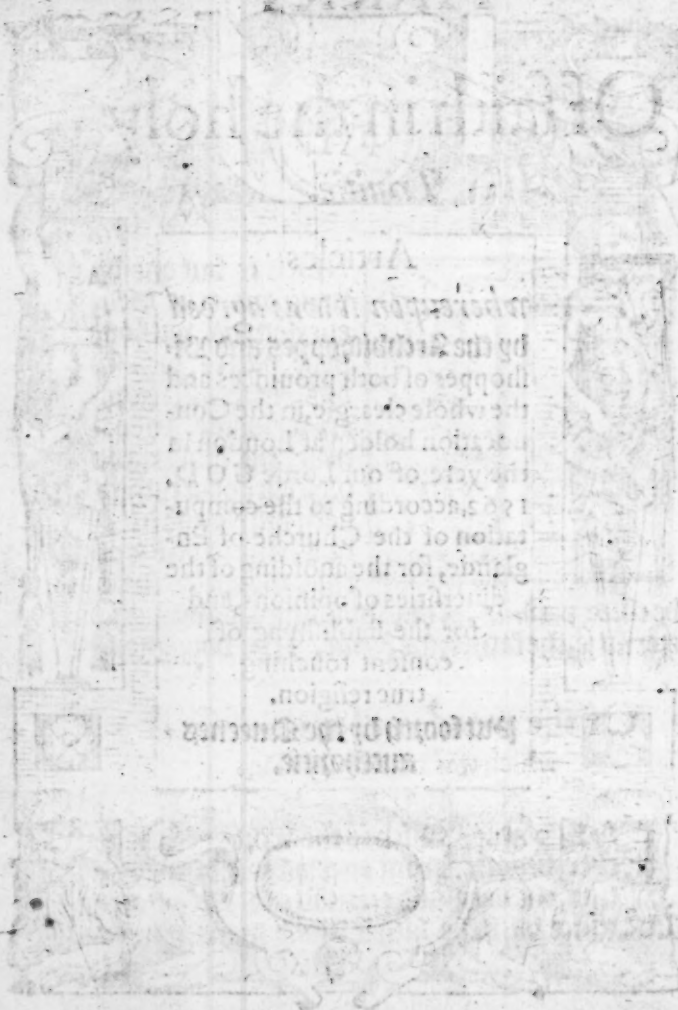


## Articles

*whereupon it was agreed  
by the Archbishops and Bi-  
shoppes of both prouinces and  
the whole cleargie, in the Con-  
uocation holden at London in  
the yere of our Lorde GOD,  
1562, according to the compu-  
tation of the Church of En-  
glande, for the auoiding of the  
diuersities of opinions, and  
for the stablisyng of  
consent touching  
true religion.*

*Put forth by the Queenes  
auctoritie.*



The first of these is the  
 by the Archbishop of Canterbury  
 the Pope of both provinces and  
 the whole of the Church of  
 the Archbishop of London  
 the year of our Lord 1300  
 1300 according to the com-  
 munion of the Church of En-  
 gland for the holding of the  
 Council of London  
 the first of the month of  
 the Council of London  
 the Council of London  
 the Council of London  
 the Council of London

# Articles

## Of faith in the holy

*Trinitie.*



HERE is but one ly-  
uyng and true God,  
euerlastyng, without  
body, partes, or passi-  
ons, of infinite pow-  
er, wysdome, & good-  
nesse, the maker and  
preseruer of al things  
both visibie and inui-  
sible. And in vnitie of  
this Godhead there

be three persons, of one substance, power, and  
eternitie, the father, the sonne, & the holy ghost,

### Of the worde or sonne of God

which was made very man.

THE Sonne, which is the worde of the fa-  
ther, begotten from euerlastyng of the fa-  
ther, the very and eternall GOD, of one  
substance with the father, toke mans nature

At in

# 4 Articles.

in the wombe of the blessed Maigin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christe, very GOD and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not onely for originall gylt, but also for all actuall sinnes of men.

## 3 Of the goyng downe of Christe into hell.

**A**S Christe dyed for vs, and was buried: so also it is to be beleued that he went downe into hell.

## 4 Of the Resurrection of Christ.

**C**hriste dyd truely aryse agayne from death, and toke agayne his body, with flesh, bones, and all thinges apparteyning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyll he returne to iudge all men at the last day.

## 5 Of the holy ghost.

**T**he holy ghost, proceeding from the father and the sonne, is of one substance, maiestie, and glorie, with the father and the sonne, very and eternall God,



# of religion.

5

*Of the sufficiencie of the holy Scriptures* 6  
for saluation,

**H**oly Scripture conteyneth all thynges  
necessarie to saluation: so that whatsoever  
is not read therein, nor may be proued there-  
by, is not to be required of anye man, that it  
shoulde be beleued as an article of the fapth, or  
be thought requisite necessarie to saluation.  
In the name of holy Scripture, we do vnder-  
stande those Canonickall booke of the olde and  
newe Testament, of whose aucthoritie was ne-  
uer any doubt in the Church.

*Of the names and number of the*  
Canonickall Bookes.

Genesis.	The, 1. booke of Chroni.
Exodus.	The, 2. booke of Chroni.
Leuiticus.	The, 1. booke of Esdras.
Numerie.	The, 2. booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Proverbes.
The, 1. boke of Samuel.	Ecclesia, or preacher.
The, 2. boke of Samuel.	Cantica, or songes of Sa.
The, 1. booke of Kinges.	4. Prophetes the greater.
The, 2. booke of Kinges.	12. Prophetes the lesse.

A iii

And

## 6 Articles

And the other bookes (as Hierome sayth) the Church doth reade for example of life and instruction of maners: but yet doth it not applie them to establishe any doctrine. Such are these following.

The third boke of Esdras, Baruch, the Prophet.  
The fourth boke of Esdras The song of the three  
The booke of Tobias, children.  
The booke of Iudith. The storie of Susanna.  
The rest of the booke of Of Bel and the Dragon.  
Hester. The prayer of Manasses,  
The boke of VVisdomc. The 1. boke of Machab.  
Iesus the sonne of Sirach, The 2. booke of Macha,

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and ac-  
compt them for Canonicall.

## 7 Of the olde Testament.

**T**HE olde Testament is not contrary to the newe, for both in the olde and newe Testament euerlasting life is offered to man-  
kinde by Christe, who is the only mediator be-  
tweene God and man, being both God and man.  
wherefore they are not to be hearde whiche  
saigne that the olde fathers dyd looke only for  
transitorie promises. Although the lawe geuen  
from

# of religion. 7

from God by Moyses, as touchyng ceremonies and rites, do not bynde Christian men, nor the churche preceptes therof, ought of necessitie to be receaued in any common wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commaundementes, whiche are called moꝛall.

## Of the three Credes. 8

**T**HE three Credes, Nicene Crede, Athanasius Crede, and that which is commonly called the Apostles Crede, ought throughe to be receaued and beleued: for they may be proued by moſte certayne warrauntes of holpe scripture.

## Of originall or birth sinne. 9

**O**originall sinne standeth not in the folowing of Adam (as the Pelagians do vaine-ly talke) but it is the fault & corruption of the nature of euery man, that naturally is engendred of the offspring of Adam, whereby man is very farre gone from originall ryphteousnes, and is of hys owne nature enclined to euyll, so that the fleſhe luſteth alwayes contrary to the ſpīrite, and therefore in euery person boꝛne into this worlde, it deſerueth Gods wꝛath and damna.

damnation. And this infection of nature doth remaine, yea in them that are regenerated, whereby the luste of the fleshe, called in Greke *φρόνις σαρκός*, which some do expounde the wisdom, some sensualitie, some the affection, some the desyre of the fleshe, is not subject to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and luste hath of it selfe the nature of synne.

10

## Of free will.

**T**HE condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by hys owne naturall strength and good workes, to sayth and calling vpon God: wherefore we haue no power to do good workes pleasaunt and acceptable to God, without the grace of God by Christe preuentynge vs, that we may haue a good will, & working with vs, when we haue that good will.

11

## Of the iustification of man.

**W**E are accompted righteous before God, only for the merite of our Lord & saviour Iesus Christ, by faith, & not for our owne workes

# of religion.

9

workes or deseruynges. Wherefore, that we are iustified by sayth only, is a moſte wholeſome doctrine, and very full of comfort, as more largely is expreſſed in the Homilie of iuſtification.

## Of good workes.

12

**A**lbeit that good workes, whiche are the fruites of ſayth, and ſolowe after iuſtification, can not put away our ſinnes, and endure the ſeueritie of Gods iudgement: yet are they pleaſing and acceptable to God in Chriſte, and do ſpring out neceſſarily of a true and liuely ſaith, ſo muche that by them, a liuely ſayth may be as evidently knowen, as a tree diſcerned by the fruit.

## Of workes before iuſtification.

13

**W**orkes done before the grace of Chriſte, and the inſpiration of his ſpirite, are not pleaſant to God, ſo muche as they ſpring not of ſayth in Jeſu Chriſt, neither do they make men meete to receaue grace, or (as the ſchole aucthours ſay) deſerue grace of congruities: yea rather for that they are not done as God hath wylled and commaunded them to be done, we doubt not but they haue the nature of ſinne.

14

## Of workes of supererogation.

**V**oluntary workes, besydes, ouer and aboue Gods commaundementes, whiche they call workes of supererogatio, can not be taught without arrogancie and impietie. For by them men do declare that they do not only render vnto God as muche as they are bounde to do, but that they do more for his sake then of bounden duetie is required: whereas Christ sayth plainely, when ye haue done al that are commaunded to you, say, we be unprofitable seruauntes.

15

## Of Christ alone without sinne.

**C**hrist in the trueth of our nature, was made like vnto vs in al thinges (sinne only except) from whiche he was clearely boyde, both in his fleshe, & in his spirite. He came to be the lambe without spot, who by sacrifice of hym selfe once made, should take away the sinnes of the worlde: and sinne (as S. John sayth) was not in him. But al we the rest (although baptized, and borne agayne in Christ) yet offende in many thynges: and if we say we haue no sinne, we deceaue our selues, and the trueth is not in vs.

Of

# of religion. II

## Of sinne after Baptisme.

16

**N**OE euery deadly sinne willingly committed after baptisme, is sinne against the holy ghost, and unpardonable. Wherefore, the graunt of repentance is not to be denyed to such as fall into sinne after baptisme. After we haue receaued the holy ghost, we may depart from grace geuen, and fall into sinne, and by the grace of god (we may) arise againe and amende our liues. And therefore, they are to be condemned, whiche say they can no more sinne as long as they lyue here, or denye the place of forgeuenesse to suche as trulye repent.

## Of predestination and election.

17

**P**redestination to lyfe, is the euerlastyng purpose of God, wherby (before the foundations of the world were layd) he hath constantly decreed by his counsell secrete to vs, to deliuer from curse and damnation, those whom he hath chosen in Christe out of mankynde, and to bring them by Christe to euerlastyng saluation, as vessels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called accordyng to Gods purpose by his spirite working in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of God by adoption: they be made lyke

W II

the



the image of his onely begotten sonne Iesus Christe: they walke religiously in good workes, and at length by gods mercy, they attaine to euery lastyng felicitie.

As the godly consyderation of predestination, and our election in Christe, is full of sweete, pleasaunt, and vnspeakeable comfort to godly persons, and such as feele in them selues the working of the spirite of Christe, mortifyng the workes of the fleshe, & theyr earthly members, and drawyng by theyr minde to hygh and heavenly thinges, alwell because it doth greatly establyshe and confirme theyr sayth of eternall saluation to be enjoyed through Christ, as because it doth feruently kindle their loue towarde God: So, for curious and carnal persons, lacking the spirite of Christe, to haue continually before theyr eyes the sentence of Gods predestination, is a moste daungerous downefall, whereby the deuyll doth thrust them either into desperation, or into rechelesnesse of most vncleane liuing, no lesse perillous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set forth to vs in holy scripture: and in our doynges, that wyl of God is to be folowed, whiche we haue expressely declared vnto vs in the worde of God.

# of religion. 13

Of obtaynyng eternall saluation, on- 18  
ly by the name of Christe.

**T**hey also are to be had accursed, that presume to say, that euery man shalbe saued by the lawe or sect which he profelleth, so that he be diligent to frame his lyfe according to that lawe, and the lyght of nature. For holye scripture doth set out vnto vs onely the name of Iesus Christe, whereby men must be saued.

## Of the Church. 19

**T**he visibie Church of Christe, is a congregation of saythfull men, in the which the pure worde of God is preached, and the Sacramentes be duely ministred, accordyng to Christes ordinaunce in all those thynges that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioche haue erred: so also the Church of Rome hath erred, not only in theyr liuing and maner of ceremonies, but also in matters of sayth.

## Of the aucthoritie of the 20 Church.

**I**t is not lawfull for the Church to ordayne any thyng that is contrary to Gods word written, nether may it so expounde one place of  
B iii scrip.

Scripture, that it be repugnaunt to another. Wherefore, although the Church be a wytnesse & a keeper of holy writ : yet, as it ought not to decree any thyng agaynst the same, so besydes the same, ought it not to enforce any thyng to be beleued for necessitie of saluation.

21

### Of the auctoritie of generall Counselles,

**G**enerall Counsels may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (sofarasmuche as they be an assemblye of men, wherof all be not gouerned with the spirite & word of God) they may erre, and sometyme haue erred, euen in thynges parteynyng vnto God, wherefore, thynges ordeined by them as necessary to saluation, haue neyther strength nor auctoritie, vnlesse it may be declared that they be taken out of holy scripture.

22

### Of Purgatorie.

**T**he Romyshe doctrine concerning purgatorie, pardons, worshippynge and adoration as well of images, as of reliques, and also inuocation of Saintes, is a fonde thing, vainly inuented, and grounded vpon no warrantie of Scripture, but rather repugnaunt to the worde of God.

Of

# of religion. 15

## Of ministering in the congregation. 23

**I**t is not lawfull for any man to take vpon him the office of publique preaching, or ministering the Sacramentes in the congregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, whiche be chosen and called to this worke by men who haue publique authoritie geuen vnto them in the congregation, to call and sende ministers into the Lordes vineyarde.

## Of speakyng in the congregation, in such a tongue as the people vnderstandeth. 41

**I**t is a thyng playnely repugnaunt to the word of God, & the custome of the primatiue Church, to haue publique prayer in the Church, or to minister the Sacramentes, in a tongue not vnderstanded of the people.

## Of the Sacramentes. 25

**S**acramentes ordayned of Christe, be not onely badges or tokens of christian mens profession: but rather they be certaine sure witnessess and effectuell signes of grace and Gods good will towards vs, by the which he doth worke inuisibly in vs,

in vs, and doth not only quicken, but also strengthen and confirme our sayth in him.

There are two Sacramentes ordayned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those fyue, commonly called Sacramentes, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme unction, are not to be compted for Sacramentes of the Gospell, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visibill signe or ceremonie ordayned of God.

The Sacramentes were not ordayned of Christ to be gased vpon, or to be carryed about: but that we shoulde duely vse them. And in such only, as worthily receaue the same, they haue a wholesome effect or operation: But they that receaue them vnworthily, purchase to them selues damnation, as S. Paul sayth.

26

Of the vnworthynesse of the ministers, which hinder not the effect of the Sacramentes.

**A**lthough in the visibill Church the euill be euery myngled with the good, & sometime the euill haue cheefe auctoritie in the ministracion

# of religion. 17

tion of the worde & Sacramentes: yet forasmuche as they do not the same in theyr owne name, but in Christes, and do minister by his commission and auctoritie, we may vse theyr ministerie, both in hearing the word of God, & in the receauing of the Sacramentes. Neyther is the effect of Christes ordinaunce taken away by theyr wickednesse, nor the grace of Gods gyftes diminished from such as by fayth & ryghtye do receaue the Sacramentes ministred vnto them, which be effectuell, because of Christes institution and promise, although they be ministred by euill men.

Neuerthelesse, it appertaineth to the discipline of the Church, that enquirie be made of euill ministers, and that they be accused by those that haue knowledge of theyr offences: and finally, being founde guilty by iust iudgement, be deposed.

## Of Baptisme.

27

**B**aptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration or newe byrth, whereby, as by an instrument, they that receaue Baptisme ryghtly, are grafted into the Church: the promises of the forgeuenesse of sinne, & of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is confirmed, and grace encreased by vertue of pray-

er vnto God. The baptisme of young chyl dren, is in anye wyse to be retayned in the Church, as most agreeable with the institution of Christe.

## Of the Lordes supper.

**T**HE Supper of the Lord, is not only a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to suche as ryghtlye, worthilye, and with fayth receaue the same, the bread whiche we breake is a parttakyng of the body of Christe, and likewise the cuppe of blessing, as a parttakyng of the blood of Christe.

Transubstantiation (or the chaunge of the substance of bread and wine) in the Supper of the Lorde, can not be proued by holpe writ: but is repugnaunt to the playne wordes of scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper, only after an heauenly and spirituall maner: And the meane whereby the body of Christ is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper, was not by Christes ordinaunce reserued, caried about, lysted by, or worshypped.



# of religion. 19

*Of the wicked whiche do not eate the body* 29  
of Christe in the vse of the Lordes Supper.

**T**he wicked, and suche as be boyde of a lyue, Iye sayth, although they do carnally and visibly presse with theyr teeth (as Saint Augustine sayth) the Sacrament of the bodye and blood of Christ: yet in no wyse are they partakers of Christe, but rather, to theyr condemnation, do eate and drynke the signe of Sacrament of so great a thyng.

*Of both kindes.* 30

**T**he cuppe of the Lowe is not to be denyed to the laye people. For both the parties of the Lordes Sacrament, by Christes ordinance and commaundement, ought to be ministred to all Christian men alyke.

*Of the one oblation of Christe finished vpon the Crosse.* 31

**T**he offering of Christ once made, is the perfect redemption, propiciation, and satisfaction for all the sinnes of the whole worlde, both originall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masse, in the whiche it was commonly sayd that the priestes did offer Christe

for the quicke and the dead, to haue remission of paine or gylt, were blasphemous fables and dangerous deceptes.

32

### Of the mariage of Priestes.

**B**ishops, Priestes, and Deacons, are not commaunded by Gods lawe eyther to bowe the state of single lyfe, or to abstayne from mariage. Therefore it is lawfull also for them, as for all other christian men, to marie at theyr owne discretion, as they shall iudge the same to serue better to godlynesse.

33

### Of excommunicate persons, howe they are to be auoyded.

**T**hat person whiche by open denuntiation of the Church, is ryghtly cut of from the vnitie of the Church, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and Publicane, vntyll he be openly reconciled by penance, and receaued into the Church by a iudge that hath authoritie thereto.

34

### Of the traditions of the Church.

**I**t is not necessarie that traditions and ceremonies be in all places one, or utterly like, for at all times

# of religion, 21

times they haue ben diuerse, and may be chaunged accordyng to the diuersitie of countreyes, times, and mens maners, so that nothing be ordeyned agaynst Gods worde. whosoever throughe his priuate iudgement, wyllyngly and purposely doth openly breake the traditions and ceremonies of the Church, whiche be not repugnant to the worde of God, and be ordeyned and approued by common auctoritie: ought to be rebuked openly, (that other may feare to do the lyke) as he that offendeth agaynst the common order of the Church, and hurteth the auctoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler and nationall Church, hath auctoritie to ordeyne, chaunge, and abolyse ceremonies or rites of the Church ordeyned onely by mans auctoritie, so that all thinges be done to edifyng.

## Of Homilies.

35

**T**HE seconde booke of Homilies, the severall titles wherof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessary for these tynnes, as doth the former booke of Homilies, whiche were set forth in the tyme of Edward the sixt: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctly, that they may be vnderstanded of the people.

*Of the names of the Homilies.*

- 1 Of the right vse of the Church.
- 2 Agaynst perill of Idolatrie.
- 3 Of repaying and keping cleane of Churches.
- 4 Of good workes, first of fastyng.
- 5 Agaynst gluttony and drunkennesse.
- 6 Agaynst excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common prayers and Sacramentes ought to be ministred in a knowen tongue.
- 10 Of the reuerente estimation of Gods worde.
- 11 Of almes doing.
- 12 Of the Natiuitie of Christe.
- 13 Of the passion of Christe.
- 14 Of the resurrection of Christe.
- 15 Of the worthie receauing of the Sacrament of the body and blood of Christe.
- 16 Of the gyftes of the holy ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Matrimonic.
- 19 Of repentaunce.
- 20 Agaynst Idlenesse.
- 21 Agaynst rebellion.

36 *Of consecration of Bishops and ministers.*

**T**HE booke of Consecration of Archbishops, and Bishops, and orderyng of Priestes and Deacons, lately set forth in the tyme of Edward

Edwarde the fyrte, and confirmed at the same tyme by auctoritie of Parliament, doth cōteyne all thynges necessary to suche consecrations and orderyng: neyther hath it any thyng, that of it selfe is superstitious or vngodly. And therefore, whosoever are consecrate or ordered according to the rites of that booke, since the seconde yere of the aforesaid king Edwarde vnto this time, or hereafter shalbe consecrated or ordered according to the same rites, we decree all suche to be ryghtly, orderly, and lawfully consecrated and ordered.

*Of the Ciuill Magistrates.*

37

**T**he Queenes Maiestie hath the cheefe power in this Realme of Englande, and other her dominions, vnto whom the cheefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuile, in all causes doth apperteyne, and is not, nor ought to be subject to any forraigne iurisdiction.

where we attribute to the Queenes Maiestie the cheefe gouernment, by whiche titles we vnderstande the mindes of some flanderous folkes to be offended: we geue not to our princes the ministring either of gods word, or of Sacramentes, the whiche thyng the Inunctions also lately set forth by Elizabeth our Queene, doth most plainly testifie: But that only prerogatiue whiche we see to haue ben geuen alwayes to all godly princes

ees in holy Scriptures by God hym selfe, that is, that they shoulde rule all estates and degrees committed to their charge by GOD, whether they be Ecclesiasticall or Temporall, and restrayne with the ciuill sworde the stubberne and euill doers.

The Byshop of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme may punishe Christian men with death, for heynous and greuous offences.

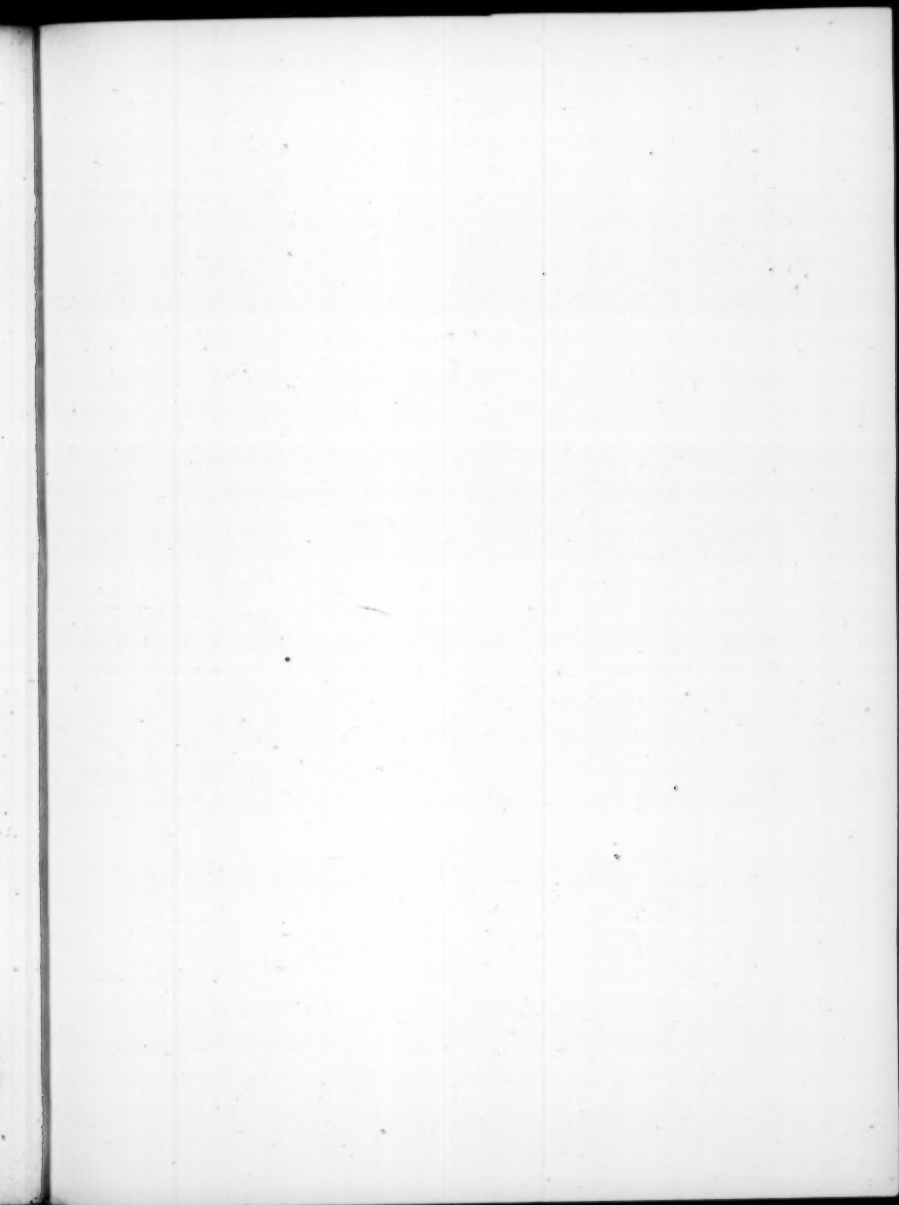
It is lawfull for Christian men, at the commaundement of the Magistrate, to were weapons, and serue in the warres.

38. Of Christian mens goodes, which  
are not common.

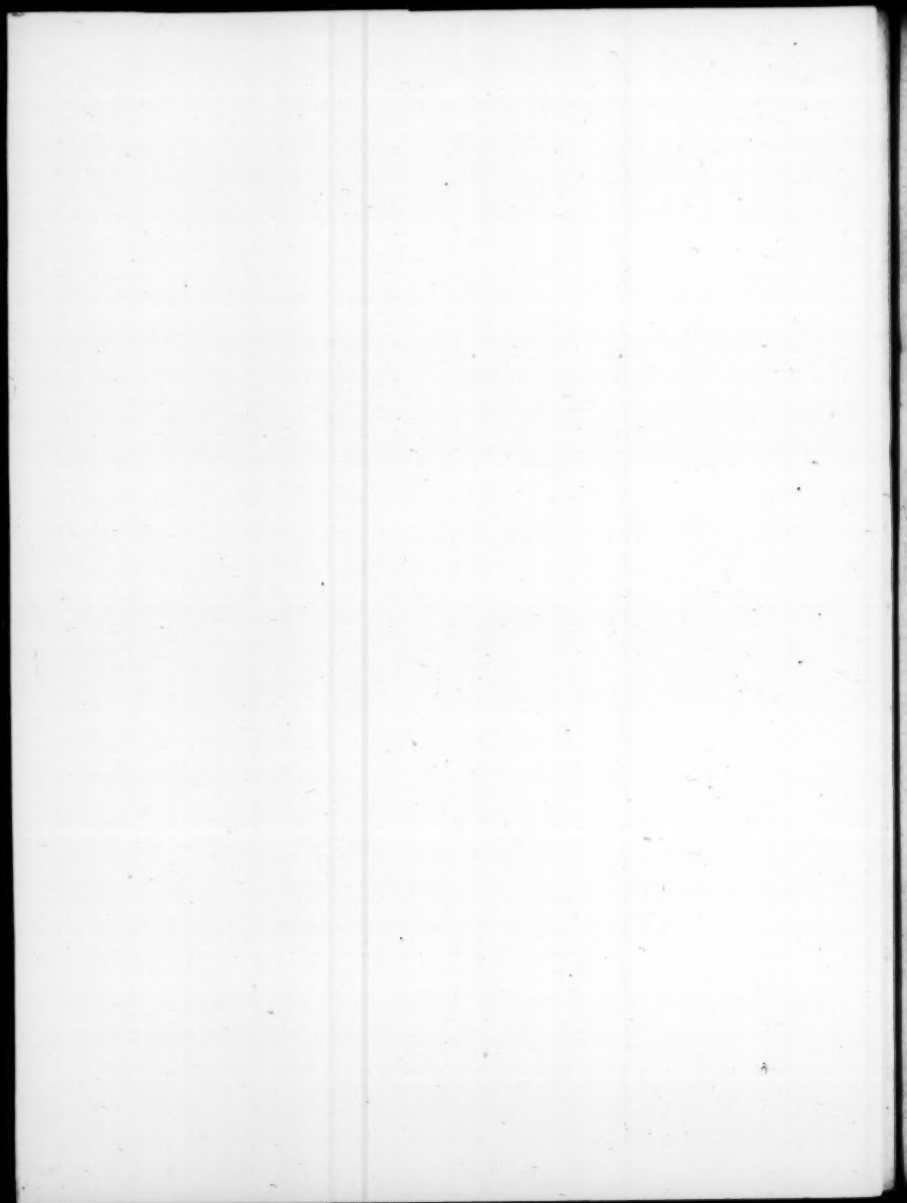
**T**HE rycheffe and goodes of Christians are not common, as touchyng the right, tittle, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstandyng euery man ought of suche thynges as he posselleth, liberally to geue almes to the poore, accordyng to his habilitie.

39. Of a Christian mans othe.

**A**S we confesse that bayne and rash swearing is forbidden Christian men by our lord Iesus Christe, and Iames his Apostle: So we







# of religion. 25

we iudge that Christian religion doth not prohibe, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teaching, in iustice, iudgement, and trueth.

## The Ratification.

40



**T**HIS Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Soueraigne Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce, and Irelande Queene, defender of the fayth. &c. VVhich Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yere of our Lorde GOD, 1571.

D. l.

## The Table.

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- 5 Of the holy ghost,
- 6 Of the sufficiencie of the Scripture.
- 7 Of the olde Testament,
- 8 Of the three Credes.
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- 11 Of Iustification,
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- 16 Of sinne after Baptisme,
- 17 Of predestination and election.
- 18 Of obtayning saluation by Christe.
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- 21 Of the auctoritie of generall Counsels.
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- 25 Of the Sacramentes.
- 26 Of the vnworthynesse of the Ministers,
- 27 Of Baptisme.
- 28 Of the Lordes supper.
- 29 Of the wicked whiche eate not the body of  
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# The Table.

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- 31 Of Christes one oblation.
- 32 Of the mariage of Priestes.
- 33 Of excommunicate persons.
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- 36 Of consecration of Ministers.
- 37 Of ciuill Magistrates.
- 38 Of christian mens goods.
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\* Cum priuilegio Regie maiestatis.

*per me Robertum P. Wynnell clerum*  
*per me Thoma Iugge clerum*

*per me Thoma de V...*



